

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (JOB 14: 15).

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HEAVEN AND HELL.

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THE destiny of souls in the hereafter is a subject of persistent interest and concern in human belief and speculation. Even pagan literature and the languages of heathendom testify to a general though oftentimes vague conception of two widely separated places or strongly contrasted states of future existence, which are in the main equivalent to the Heaven and the Hell of dogmatic theology.

The Holy Scriptures generalize the future estate of the righteous as Heaven, and the opposite as Hell, without giving warrant, however, for the belief that but two places or kingdoms are provided, to one or the other of which every soul is to be consigned, according to the balance-sheet of his life's account, and perhaps on a very small margin of merit or guilt. Equally miscriptural is the inference that the state of the soul at death determines that soul's place and environment throughout eternity, forever deprived of opportunity of progression.

When left to his imagination, without the guidance of revelation, man conjures up a Heaven and a Hell to suit his fancy. Thus, to the mind of the savage, Heaven is a hunting-ground with game a-plenty; to the carnal, Heaven promises perpetual gratification of senses and passions; to the lover of truth and the devotee of righteousness, Heaven is the assurance of limitless advancement in wisdom and achievement. And to each of these, Hell is the eternal realization of deprivation, loss, disappointment and consequent anguish.

Divine revelation is the only source of sure knowledge as to what awaits man beyond the grave, and from this we learn that at death the spirits of all men pass to an intermediate state,

in which they associate with their kind, the good with the good, the wicked with the wicked, and so shall endure in happiness or awful suspense until the time appointed for their resurrection. Read what an ancient prophet said:

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care and sorrow. * * * Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection" (Book of Mormon, Alma 40: 11, 12, 14).

It is plain that Paradise is the dwelling place of relatively righteous spirits awaiting the glorious dawn of the resurrection. The final judgment, at which all men shall appear before the bar of God, is to follow their resurrection from the dead. We shall stand in our resurrected bodies of flesh and bones to receive from Jesus Christ, who shall judge the world, the sentence we individually merit, whether it be, "Come, ye blessed of my Father," or "Depart from me, ye cursed" (See Matthew 25: 31-46).

In His solemn discourse to the Apostles immediately prior to the betrayal, our Lord sought to cheer their saddened hearts with the assurance, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 2, 3).

Here is conclusive proof of varied conditions in the world beyond; and the teachings of Paul are incisive as to the state of resurrected souls: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead" (I. Corinthians 15: 40-42).

Revelation in the current age avers even more explicitly than do earlier Scriptures the fact of numerous and graded states provided for the souls of men. There is a CELESTIAL KINGDOM, into which shall enter all who have won not alone SALVATION, but EXALTATION. And who are these blessed ones?

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his

burial, being buried in the water in his name, and this according to the commandment which he has given. That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the First Born. * * * These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just" (Doctrine and Covenants, Section 76).

Next in order is the **TERRESTRIAL KINGDOM**, in which shall be saved those who, though honorable according to the codes of men, have failed in valiant and aggressive service in the cause of God, and also those who have died in ignorance of the prescribed laws and ordinances of the Gospel.

"Behold, these are they who died without law, And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, Who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fullness. * * * These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God."

Yet lower is the **TELESTIAL KINGDOM**, and of its inhabitants we read:

"These are they who receive not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. * * * These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. * * * These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. * * * These are they who are cast down to hell and suffer the wrath of Almighty God, until the fullness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work. * * * But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore."

Far below the lowest of these kingdoms of glory is the fate or

place decreed for the souls who have sinned in the full light of knowledge and with conscious guilt, those who having received the testimony of Christ having ruthlessly and wantonly denied it in the interest of temporary gain or gratification, who have fallen so far in transgression as to be known by the awful name "sons of perdition," for whom no forgiveness is promised. (See Doctrine and Covenants, Section 76: 32-38).

Thus is it provided that every soul shall inherit according to his deserts under the inviolable laws of God. Salvation is relative. He who attains the *Telesstial* state is saved from the fate of utter *Perdition*; he who wins a place in the *Terrestrial* is raised above the lesser glory; and those who merit exaltation in the *Celestial* kingdom are supremely blessed, for they shall dwell and serve with God and His Christ eternally.

THE ONLY WAY TO PEACE.

"GLORY to God in the highest, and on earth peace, good will toward men." This was the message heralded by the angels at the birth of Jesus Christ, the Redeemer of the world, whose name is the only name which shall be given under heaven, whereby salvation shall come unto the children of men. Peace it will bring to all those that comply with the requirements laid down by Jesus in the gospel. We are promised that by true repentance and baptism by immersion for the remission of sins we shall receive the gift of the Holy Ghost, by the laying on of hands by those authorized by God, and that the Spirit will lead us into all truth, and that the truth will make men free. This Spirit of truth will work true repentance; it will purge the heart from envy and strife, and subdue the worldly passions. It will cause us to cast away the false traditions of our fathers. Under its influence the peoples of all nationalities will be gathered together and gradually come to a unity of the faith. They will be united in receiving light from above; their hearts will be made as one, no matter where they were born, or what race they have sprung from.

In the primitive Church of Jesus Christ, among the early saints, we learn from the Bible, this unity of faith existed. It was brought about by the power of the gospel. "And all that believed were together and had all things common, and sold their possessions and goods and parted them to all men as every man had need" (Acts 2: 44-45). "And the multitudes of them that believed, were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. * * * Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold. And laid them down at the apostle's feet: and distribution was made unto every man

according as he had need" (Acts 4: 32; 34-35). Such were the blessings promised to those obedient to the principles of the gospel and the teachings by Jesus, and the Sermon on the Mount is and remains the true foundation whereon an everlasting peace can be raised and become a mighty edifice of universal peace on earth.

Though Jesus was the Son of God, the very Jehovah, yet He did not possess any property of His own, not even a place of repose whereon to lay His tired head. This statement is His own. On one occasion He fell asleep in a ship and His fatigue was so great that not even a storm of great violence could awaken Him. In the Book of Mormon, which the Lord declared to contain the everlasting gospel, we find a more explicit description of the Church which Christ established after His resurrection, on the Continent of America amongst the Nephites, to whom He said, "And verily I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold" (III. Nephi 15:21). "And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. * * * There were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites [before their conversion they separated themselves into Nephites, Jacobites, Josephites, Zoramites, Lamanites, and Ishmaelites] but they were in one, the children of Christ and heirs to the kingdom of God" (IV. Nephi 1: 2, 3, 17). So successfully did they live the gospel which God would have His children to live, that the Prophet Nephi said, "Surely, there could not be a happier people among all the people who had been created by the hand of God." And thus these people came to a condition of an ideal peace, which lasted two hundred years. After which they began to be lifted up in the pride of their hearts, and through their selfishness began again to separate themselves by class distinction and denied the Church of Christ and set up churches unto themselves to get gain. And from that time forth they did have their goods and their substance no more common among them. The final result of this changed order of society was contention, strife, bloodshed, until this once so blessed and happy people became extinct, save a few of the Lamanites. The American Indians are a remnant, but so low did they sink that they became a dark and loathsome people, a host of savages, in which condition they were found after the discovery of America by Columbus.

A still higher success, by practising the principles of the gospel, was obtained by Patriarch Enoch and his people, that the Lord came and dwelt among them, and that they and their city were translated. "And the Lord called his people 'Zion,' because they

were of one heart and one mind, and dwelt in righteousness, and there was no poor among them. And Enoch and all his people walked with God, and He dwelt in the midst of Zion, and it came to pass that Zion was not, for God received it up into his own bosom and from thence went forth the saying "Zion is fled" (Pearl of Great Price). From this we learn that the people of Enoch, who lived in a city called Zion, reached such perfection of righteousness in living the laws after the order of heaven, that they were translated into the presence of God.

But, as it was with the Nephites after they denied the truth and rejected revelation from the Lord, so the primitive Church was broken up into different sects and denominations during the great apostasy, of which the many creeds of to-day are an evidence. Well did Paul prophesy, "For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears. And they shall be turned into fables" (II. Timothy 4: 3-4). By obedience to the word of God these people obtained great blessings of peace and happiness, when they walked in the path of righteousness, receiving light and revelation from above, by God the eternal Father, the Creator of the heavens and earth and the sea and the fountains of waters. For this is His desire, that mankind should enjoy happiness, and He does not desire that any man nor nation, should work iniquity and thus perish. But man has his free agency, for it is given to men to act for themselves, and they have a knowledge of good and evil and they are free to choose liberty and eternal life through the gospel of Christ, or to choose captivity and death according to the captivity of the devil who seeketh that all men may be miserable like unto himself. The Church of Jesus Christ of Latter-day Saints is the Church to which the gospel has been restored through the instrumentality of the Prophet Joseph Smith. The same principles that Jesus taught to the early saints and the Nephites in all their grandeur and saving power, have been revealed anew. Jesus Christ Himself is the Head and Author, whose name the Church bears, and if the same principles brought salvation and ideal peace unto the people referred to in this article, the saints can obtain the same blessings by obeying these precious principles, for this promise is unto all mankind who will comply with God's requirements.

Surely the Lord has more wisdom, power, and knowledge in relation to the kind of government which would be best adapted to the human family, than those finite beings whom He has created, and mankind ought to acknowledge this fact. But the majority of men will not permit Him to exercise the right which so justly belongs to Him. They usurped the authority and will not accept the right of Almighty God to govern them. They have left Him out, and originated various forms of human government, and when we study their history from the beginning to the present day, it

must be confessed that they all have failed miserably, because they have within the fundamental principles of their constitution the seeds of their own destruction. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:6). "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2: 13).

H. STULZ.

THE SIN OF GOSSIP AND SCANDAL.

Gossip does not strike many people as a serious sin, but when one stops and considers what it implies it is seen to be considerable of a sin after all.

It is a sign of small intellectual equipment. People who gossip and talk scandal reveal that they have no knowledge of great causes, books, big questions and interests, and are not interested in thought and truth. They are reduced to talking all the time about people, and when this happens gossip is sure to be the resort to which they come.

It reveals also a small, petty, unloving spirit. People who love their neighbors will not wish to say mean things of them, nor to hurt them in any way. People who gossip seem to take a mean delight in saying hateful things and casting suspicion upon their neighbors.

It makes the ones who resort to it despised by their friends. How much there is in the common phrase, "She's an old gossip"! If one does not want to earn that sobriquet let him talk of high things, and when he does talk of personalities let him say the fine, good things.

It often works great harm to the people spoken of. Gossip always exaggerates and casts innuendoes where there is often no foundation. Many lives have been injured by careless remarks some one has made.

A fine habit to cultivate is that of looking for the best in people, and when one speaks of them to talk of that rather than some fault, even though there be fault.—SELECTED.

"WHEN we lived in the other life we had no doubt some understanding with reference to our duties in this life when we were permitted to come to this our second estate. And very likely we put ourselves under certain obligations that we would discharge certain duties devolving upon us when we came here into our second estate. We had rendered ourselves worthy to come upon this earth for the purpose of securing those blessings that could only be obtained by observing the laws pertaining to our present estate."—LORENZO SNOW.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 6, 1917.

EDITORIAL.

A FURTHER REPLY TO ANTI-"MORMON" CRITICS.

REPLYING to several brief communications in the *Daily Record and Mail*, Glasgow, President George F. Richards writes to that paper:

To the Editor of the *Daily Record and Mail*:

Sir,—When John Huss, after a farcical trial for heresy, was burnt at the stake, five hundred years ago, he noticed among those who threw fagots on the burning pile around him, a woman, poor and bent under the burden of years, but evidently filled with religious fervor. As he saw her make her little contribution to the altar on which he was about to be sacrificed, he exclaimed, "O holy simplicity!"

That is about all I can say to some of your correspondents on the subject of "Mormonism," which they seem to know about as intelligently as that good woman knew the controversy between the great Bohemian reformer and those who consigned him to the flames, because they were unable to refute his arguments.

I can hardly be expected to reply seriatim to every individual who takes a fling at the Church of Jesus Christ of Latter-day Saints through newspapers, especially when they make it clear by their literary efforts that they do not want the truth, but are afraid of it. A discussion under such conditions is profitless to all. When, for instance, one of your correspondents barefacedly makes the statement that I have admitted that thousands of young women have been exported yearly from Britain to Utah—an allegation that I have characterized as untrue, and which I again deny emphatically—he simply proves either that he does not care for truth, or that he does not understand what he reads. In either case it would be useless to discuss this, or any other, subject with him.

But for the benefit of others, let me say that no girls are "exported" to Utah from anywhere. Utah is a state in the American Union, and, as to immigration laws and laws relating to family life, marriage relations, moral conditions, etc., it is not different from any other state. All this talk about "exporting" women to Utah, and sending them there for immoral purposes is so much twaddle. Let those who indulge in it prove what they say by some tangible cases that can be investigated, or by reputable witnesses, or else cease bearing false witness against unoffending neighbors.

One of your correspondents says it was not the details of the Smoot case he sought to bring before the readers; no, but he made reference to that case to prove that the Church still teaches and practises polygamy. That was the mistake he made, for by that investigation the Church was fully vindicated.

Let me say once more—and this is also a complete answer to Mr. Peel's allegations—that the political and religious opponents of Senator Smoot protested against his being a member of the United States Senate, on the alleged ground that he was a member of an organization—referring to the Church—that had “deliberately, maliciously, and in violation of their most sacred and solemn compact and covenant” broken the Manifesto against unlawful marriages. That was the charge, in substance. But, fortunately, in the United States an accused is always considered innocent, until proved guilty. Counsel for Senator Smoot, Mr. Worthington, made this statement to the investigating committee, March 2, 1904: “If the counsel can show it to the committee and to the Senate, that Reed Smoot did belong to this organization to inculcate polygamy and encourage others to practice it, and that is the situation to-day, he ought to be put out of the Senate, and nobody would deny it.” All were agreed on this proposition, even Senator Smoot himself.

But now, mark you, when the matter came before the Senate, after the most thorough investigation, the Senate by a majority vote, declared that the Utah Senator was to retain his seat in that body, as a worthy member of it. Senator Smoot is still in the Senate, and his recently-elected colleague, Judge William H. King, of Salt Lake City, is also a member of the Church. These are facts, and not deductions or surmises by people ignorant or ill-informed about American conditions; facts, as is well known, are stubborn things.

The “Mormons” are not here, or anywhere else, to preach anything but the pure gospel of Jesus Christ. They are not here to break any law, or to interfere with family life in any way. We proclaim the coming of our Lord, and urge all men to prepare for His advent by repentance of sins, and baptism, as He has ordained. That is our mission.

Respectfully,

GEORGE F. RICHARDS,

President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

Liverpool, England, August 27th, 1917.

LUTHER'S REFORMATION.

THIS year is memorable as marking the four hundredth anniversary of the beginning of Luther's reformation. It was on All Saints' Eve, October 31st, 1517, that he nailed his ninety-five Theses

upon the door of the cathedral at Wittenberg, where the thousands who attended church the next day could read them, and that is generally considered the birthday of Lutheranism.

Martin Luther, the son of a Saxon miner, became a devout Augustinian friar. In the seclusion of his monastic life he studied the writings of the mystics and the church fathers, especially Augustine, and formed his religious views accordingly.

The sale of indulgences by a Dominican friar, John Tetzel, for the benefit of St. Peter's church at Rome, aroused his indignation and caused him to formulate and publish his Theses. In these he denied the authority of the pope to pardon transgressions, and asserted that the obtaining of remission of sins was a matter between God and the sinner, without a human mediator.

Luther, it appears, thought, at first, that the head of the church did not know of the abuses practised by subordinates, and he hoped that the pope would side with him, as soon as his grievances were stated. From this dream he was rudely awakened when Leo X. condemned his attack on indulgences.

Gradually he became estranged from Rome. In 1520 he wrote his book on the Babylonish Captivity of the Church, in which he demanded the abolition of indulgences and the giving of the sacramental cup, as well as the bread, to the laity; he also declared in favor of "consubstantiation" instead of "transubstantiation"; that is to say, he declared that the bread and wine in the sacrament remain bread and wine, but that the believer receives the flesh and blood of our Lord when he partakes of the visible elements. Then came the papal bull condemning his doctrines and demanding his retraction of them within sixty days. Luther responded by burning, publicly, the bull, the Roman Decretals, and the Canon Law, whereupon he was excommunicated and summoned to appear before the Diet at Worms. His friends advised him not to obey the summons, but he replied that he would go, even "if there were as many devils in Worms as there were tiles on the roofs." He went and defended himself with boldness and great skill, but the outcome was that he was outlawed.

At this time his friends deemed it best to force him into seclusion, and he was taken to the Wartburg castle, where he engaged in the translation of the Bible. He appeared again in Wittenberg in 1522, where he entered upon a heated controversy with Carlstadt. In 1525 he married a nun, Catherine von Bora, in defiance of the sentiment of the entire Catholic world.

Luther performed an important service to the world. He rescued the Scriptures from the mass of traditions under which they had been hidden for centuries, and placed the Word of God above the decrees of all human authority. He established the right of man to read the Bible and to judge for himself as to what it teaches, and maintained successfully that no man should be forced to accept any doctrine that is not founded on what God

has revealed. This principle is the basis of religious liberty, without which there could have been no democracy, no real civilization, in the world. And we may add that without the firm establishment of a sound democracy, the Church of Christ could not have been brought forth from obscurity in our day and age. It was Luther's great mission to break down religious tyranny, and he devoted himself to that work with untiring zeal and energy, and with a courage that counted life itself a small price to pay for the accomplishment of the great object in view.

Luther's last years, however, were not exactly happy. His health failed. His mind was greatly depressed by the general impiety that prevailed around him, and which all his reformatory labors had failed to check. He confessed to his friends that he was "feeble and weary of life," and that he would gladly "bid adieu to the world." Nevertheless, his last hour was beautiful. He prayed with great fervor, as he approached the portals of eternity, and commended himself to the mercy of the Lord Jesus Christ, assuring his friends that he died in the faith he had taught.

Notwithstanding the important work the great reformer did, his understanding of the gospel was imperfect. On the infinite value of the atonement of Christ he was clear and emphatic, but he seemed to have only a partial appreciation of the power of God to quicken and regenerate man to a life of righteousness and obedience. Concerning the Lord's Supper, he was confused, because he never grasped fully the spiritual significance of it. On the question of baptism he did not differ essentially from Rome.

But the chief defect of his position was that he supposed that the dominant church, though in bondage, was the church of Christ, and that reform would restore it to its first purity and authority, and to liberty. He unflinchingly denounced the pope as antichrist, and his reign as "that of Babylon," and yet he held, with remarkable inconsistency, that this domain could be transformed, or reformed, into the Church of Christ. This error he held in common with all the reformers. The scholarly Melancthon, the philosophical Calvin, the knightly Zwingli, all were similarly mistaken. They did not perceive that the divine authority had departed, as did the glory of God from the ancient Sanctuary in Jerusalem, when it was defiled by idolatry; nor did they seem to realize that it was beyond their power to bring that glory back by sweeping and dusting and polishing, no matter how ardently they applied themselves to the task, and that what was needed was a new temple, erected by the command of God, according to His plan, and by inspiration and revelation from Him. But the time for the re-establishment of the Church had not come in their day. Theirs was a preparatory work. The foundations of the Church were to be laid by another when the time of the reign of the adversary should be fulfilled, even by the Prophet Joseph Smith, who was

raised up and divinely inspired to rear the structure which the Reformers saw only as a possibility.

We have said that Luther gave to the Bible the place of supremacy—that he made it known, as it was never known before. In this the four hundredth anniversary year of his reformation, the fact cannot be ignored that the most subtle form of infidelity has succeeded in making the Bible an object of suspicion, even among Lutherans. The Bible, it is very widely held to-day, is not the Word of God, and it has, therefore, no more authority than any other human composition. Luther appealed from all human authority, to the Scriptures. "Higher criticism" makes that appeal seem but an empty phrase. But if the Bible does not contain the Word of God, Protestantism has been built up of "wood, hay, and stubble," and not of imperishable material. There Protestants to-day stand. Before the onslaughts of so-called "higher critics" they have no alternative except a retreat back to Rome, or a surrender to atheism. Already Protestant churches deplore a lack of students in their theological colleges, and a decrease in membership and Sunday school attendance. They notice the relaxation of the moral tone in the national life, the breaking-up of home life, a new distribution of wealth, the pressure of anxiety and of poverty in many quarters, the inroads upon the sanctity of the Lord's day made in the name of necessity, the assertive power of the drink traffic, the listless acceptance of a rule of fate and chance, with its accompanying loss of a sense of personal responsibility. They admit that these and other things are among the causes and symptoms of a widespread estrangement from God.

The Lord, foreseeing what was coming, again established His Church on earth, with all the power and authority, the gifts and graces, that belong to the Church, in order that, during this time of degeneracy and decline in faith, the honest in heart might be saved from the general flood. The Church to-day, as in former ages, has the true gospel, as God has revealed it. It has all the ordinances of the Kingdom of God and an authorized ministry to officiate in those ordinances. It has the gifts of the Spirit, and a message of salvation to the world. All this is offered through the Church of Jesus Christ of Latter-day Saints. To this, as Elders in the Church, we bear our humble testimony, amid all opposition. The Prophet Joseph gave his life as an evidence of the truth of his message. He, too, said, in fact, as did Luther to the Emperor, who demanded him to retract, "Here I stand; and can do no otherwise. God help me. Amen." A man can do no more than seal his testimony with his blood, as the Prophet Joseph did, and no one can reject that testimony wilfully without imperiling his salvation. The time in which we are living is, in many respects, similar to the time of the Reformation. It is characterized by indifference to higher ideals, superstition, licentiousness, a craving

for luxury and pleasure, and general disregard of divine authority. But again God is calling the world to repentance—this time through inspired messengers who are gathering the elect from all parts of the earth. For now, the time of the end is at hand.

J. M. S.

RELIGIOUS FREEDOM IN RUSSIA.

THE provisional government of Russia has repealed all laws placing restrictions upon the Jews, and the decree abolishing these restrictions seems to be broad enough to guarantee religious freedom to all citizens and aliens in the vast Russian domain. The *Christian Work*, an American weekly, publishes the text of the decree as follows:

“Being conclusively convinced that in a free country all citizens should be equal before the law, and that the conscience of the people cannot be reconciled with limitations on the rights of citizens based on their religion and origin, the provisional government decrees:

“All existing legal restrictions upon the rights of Russian citizens, in connection with this or that faith, religious teaching or nationality, are revoked. In accordance with this:—

“1. Repealed are all laws existing for Russia as a whole, as well as those of separate localities, the limitations concerning:—

“(1) Selection of place of residence and change of residence or movement;

“(2) Acquiring rights of ownership and other material rights in all kinds of movable and immovable property, and likewise in the possession of, the use, and the managing of all property, or receiving such for security;

“(3) Engaging in all kinds of trades, commerce and industry, not excepting mining; also equal participation in the bidding for government contracts, deliveries and public auctions;

“(4) Participation in joint stock and other commercial or industrial companies and partnerships, and also employment in these companies and partnerships in all kinds of positions, either by elections or by hiring;

“(5) Employment of servants, salesmen, foremen, laborers and trade apprentices;

“(6) Entering the government service; civil as well as military, and the grade or condition of such service; participation in the elections for the institutions of local self-government, and all kinds of public institutions; serving in all kinds of positions of government and public establishments, as well as the prosecution of the duties connected with such positions;

“(7) Admission to all kinds of institutions of learning, whether private, government or public, and the pursuing of the courses of

instructions of these institutions, and receiving scholarships. Also the pursuance of teaching and the other educational professions.

“(8) Performing the duties of guardians, trustees, or jurors;

“(9) The use of languages and dialects, other than Russian, in the proceedings of private societies, or in teaching in all kinds of private educational institutions, and in commercial book-keeping.”

Paragraphs II., III., IV., V., VI., VII. and VIII. proceed to enumerate and cite, section by section, paragraph by paragraph, each and every law that was in existence coming within the broad terms of the repeal enumerated. The enormous number of the citations and the minuteness of their character, testify in themselves to the thoroughness with which the Jewish restrictions were carefully searched out, so as to leave not the slightest question as to the exact laws which were abolished. They also serve to bear out quite convincingly the statement, which Baron Gunzburg made, that prominent Jewish lawyers were called into consultation by the Ministry of Justice in the searching of these laws, and the drafting of the repeal.

Paragraph IX of the repeal states the following: “The force of this decree is extended to embrace the corresponding restrictions which have been enacted in relation to foreigners not belonging to the citizenship of the countries with which Russia is at war, in connection with their faith, religious teaching or nationality.”

All restrictions against Jews in Russia from non-enemy countries, though they may not be Russian citizens, are likewise abolished.

Paragraph X merely states: “This decree shall be in force from the date of its publication.”

DIED IN BATTLE.

PRESIDENT JOHN HOLMES, of the Sheffield conference, writes:

“We have just learned of the death of Private Harry Miles, who was instantly killed in action fighting for the defense of his King and Country, on August 16th, 1917, in France. Brother Harry Miles was born March 7th, 1887, in Sheffield; baptized March 7th, 1909, and ordained an elder February 9th, 1916. Brother Miles was counselor to the president of the Sheffield branch; also assistant superintendent of the Sunday school, and branch clerk, and was faithful to every calling to which he was called. He was a man who could always be depended upon, and died in full fellowship in the Church which he so much loved. We feel that we have suffered a great loss, and we pray that the Lord will comfort and bless his wife, mother, and sister, with the spirit of peace which can only come from His presence.”

CHRONOLOGY OF THE WAR.

- August 1.—Sir Douglas Haig reports that a new attack was begun by the English north of the River Lys, on the 31st of July.
- August 2.—The British commander announces a capture of 5,000 prisoners, 8 guns and many machine guns. The Russians in Galicia are taking the offensive again. General Brussiloff resigns and General Korniloff takes his place.
- August 3.—Austrians occupy Czernovitz and Kimpolung. The Russians retire between the Dniester and the Pruth.
- August 8.—Russians evacuate Prosscurow and Kamenetz Podolsk east of the river Zbrucz. Liberia declares war on Germany. The following countries now are said to be allied against Germany: Britain, France, Russia, America, Italy, Belgium, Portugal, Serbia, Japan, Montenegro, Albania, Rumania, Cuba, Panama, Greece, Siam, and Liberia. Countries which have severed diplomatic relations with Germany are Brazil, Bolivia, Guatemala, Honduras, Nicaragua, Hayti, and Santo Domingo.
- August 14.—China declares war on Germany and Austria.
- August 15.—The pope sends a note to the belligerent Powers, making a formal appeal for peace. Sir Douglas Haig attacks the opposing forces near Lens.
- August 16.—Sir Douglas Haig reports another attack east and north of Ypres.
- August 20.—The French begin an attack north and north-west of Verdun, on a front of twelve miles.
- August 21.—The Italians claim over 7,000 prisoners as a result of their operations.
- August 22.—The British closing in on Lens. The Italians report a total of over 10,000 prisoners. The French report 5,000 prisoners as a result of their attack near Verdun.
- August 27.—The Italians occupy Monte Santo. The French push forward on a front of two miles and a half.

FROM THE MISSION FIELD.

Change of Date.—The date of the Irish conference has been changed from the 2nd to the 9th of September. The meetings will be held at 15a Wicklow Street, Dublin.

Sunday School Outing.—The Middlesbrough branch Sunday School held its annual outing at Seaton Carew, August 21st, 1917, when a pleasant party left Middlesbrough about 10:30 a.m. by train, and reached Seaton about 11 o'clock. All went down on the sands and enjoyed themselves. At 4 o'clock all had a splendid "tea," which had been provided by the kind sisters of the Relief Society, after which games were again played until 6:30. The arrangements

were in charge of Superintendent George Johnson, assisted by President William Derbyshire. Elders George W. Perry and David Bennion were also in attendance.

Baptisms.—On Thursday, August 16th, 1917, in the Wear River, near Shildon (Newcastle conference), two persons were baptized by Elder Harold L. Browning, and confirmed the same day by Elders Harold L. Browning and William W. Kent.

A baptismal service was held at Burnley (Liverpool conference), on Sunday, August 26th, 1917, when four souls were added to the fold. President John E. Owen presided, and Elder Herman K. Danielsen officiated. The saints and friends sang some hymns, and Elder Ether L. Marley gave a short address on baptism. The candidates were afterwards confirmed in the Nelson and Burnley meeting rooms, at the Sacrament meetings, by Elder Ether L. Marley. President Thomas H. Brown gave a brief talk on baptism, at the Sacrament meeting held in Nelson.

Branch Conference.—A branch conference was held at 31 King Street, Wigan (Liverpool conference), on Sunday, August 26th, 1917. Three interesting sessions were held, Branch President Norman H. Rickard presiding. There were present as visitors, Mission President George F. Richards and Conference President James T. B. Mason. During the morning session, under the leadership of Superintendent Norman H. Rickard, the Sacrament was administered, and an interesting program was rendered by the Sunday School children. President Richards made a few encouraging remarks. At the afternoon session the Sacrament was again administered, and the general and local officers of the Church were sustained. Branch President Norman H. Rickard made a report of conditions in the branch, and addresses were delivered by Presidents Mason and Richards. At the evening meeting interesting remarks were made by Presidents Mason and Richards. There were several visitors in the congregations.

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